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throughout the Anglican Communion.*

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Contents



THE ARCHBISHOP'S VOICE 62

**A Deep but Dazzling
Darkness** – Alan Jones 6

**Whatever Happened
to Kneeling?** 12

**Faith in the
Resurrection** 20
– Herbert O'Driscoll

**FOCUS SECTION:
Episcopalians and
Scripture** 31

And in All Places 46

"The Bishop" 27

**Tracts for
These Times** 58

Covers

Front: "The Women Go to the Tomb" from *The Bible in Stained Glass* (Morehouse), the favorite book of Terry Waite. *Back:* The Mildred Cooper Memorial Chapel in the Arkansas Ozarks, home of the *Digest*.

THE ANGLICAN DIGEST

Courage and Truth

ONE OF MY OLDEST FRIENDS, Mr Andrew Lytle, used to tell us around his fireplace at Sewanee that the true test of trust and friendship is the person you would not fear to defend your back in a fight. The hero, in whatever battle, material or spiritual, is the person who faces things. Most Southerners know that what Mr Faulkner wrote is true: "Men fought a war bravely, and they lost. It was the women who were truly the unvanquished, the ones who faced defeat and Reconstruction without blinking."

According to Plato, "Courage is that part of knowledge which can discriminate correctly between what ought and what ought not to be feared." The Bible instructs us to fear God, and it further warns us that we cannot stand up to Him in the vulgar, presumptuous way commended by our present religious humanists. They do not scruple to take His holy Name into their profane hands and to construe His very nature and being in accordance with their own desire. Far be it from you. The fear of God is the beginning of that part of wisdom which we call courage, and to stand in awe of Him is the first discrimination of a truly courageous human being.

When we are bidden to love the Lord our God with all our heart, all our mind, and all our strength, I think we must first summon our courage. If God is even remotely like what He must be in order to be the Lord of this entire universe in all its splendor and complexity and mystery, then He is not to be trespassed upon by the vanity of our minds. He is to be held in awe, and it takes courage to hold our faces toward His darkness and His light.

The other word I give you to ponder is truth. Nothing is more difficult to define. Pontius Pilate, that sophisticated but by no means

wholly irreligious or stupid Procurator of Judea, when he was face to face with the Truth Incarnate could not see it and asked his question. It is the perennial question of the whole world: "What is truth?" That there is truth, however difficult to discern or impossible to define, is the assumption of all science, all morality, and all religion.

There is an answer to the world's perennial question. You and I could not be called "Christians" without that conviction. The Truth is not abstract, nor is He subject to any kind of intellectual formulation or proof. We can point to Him, we can bear our personal and our corporate witness to Him.

The Anglican Digest is committed in its vocation to truth, and courage in facing it, through the advocacy of the printed word. It is not always easy in the Episcopal Church at this moment to maintain one's balance or keep one's head. *The Anglican Digest* and the Episcopal Book Club have, in my opinion, managed to do both. They attempt with diligence to speak the truth, and this is done both courageously, and (I use the word carefully) it is done in love. **Love for the Church** informs the work of *The Anglican Digest* and the Episcopal Book Club. That has been the intention of Hillspeak from the very first, and I consider that it has, in a larger measure than anyone could ever have expected, lived up to it. I consider also that it continues to do so.

More and more I am convinced that the *Digest's* role is educational. The theological poverty of our Church is obvious, whether one is on the floor of the General Convention or reading letters to the Editor of church publications. The first and essential condition of eternal life is to know God. To speak the truth with courage in love can certainly never be considered irrelevant to salvation.

—Excerpted from a sermon preached by the Rev William H. Ralston, Jr, Rector, St John's Church, Savannah, Georgia, at the Installation of the *Digest* Editor as Parochial Vicar of the Church of St Michael and St George, St Louis.



Holy Saturday

When death was killed, no sudden light
Erupted: earth revolved, and night
Succeeded day, in man's dark
Vision, unaltered by the death
Of death. Unknowing, clutching breath,
Man wept the days before his stark
Entombment, but in that darkest night
His soul was borne to endless light.

—Allen W. Whittemore
Church of Bethesda-by-the-Sea
Palm Beach, Florida

The Very Rev Alan Jones, Dean of San Francisco's Grace Cathedral, ponders...

A Deep but Dazzling Darkness

By baptism we were buried with Him, and lay dead, in order that, as Christ was raised from the dead in the splendour of the Father, so also we might set our feet upon the new path of life.

Romans 6:4

HERE ST PAUL describes the whole purpose and glory of the resurrection of Christ: that "we might set our feet upon the new path of life." The old path led to one place only, to the gate of death. But in Christ, death is done to death, death is swallowed up in victory. Christ opens up a radically new path.

Is this new path really possible? There is no doubt that we long for one. We are forever undertaking new journeys, new quests of the spirit, in the hope that there may yet break forth a path which would bypass every ob-

He is
risen:
our Hope
and
Glory.

stacle, including death, our old enemy. We may dabble in *I Ching* or *Hare Krishna*, try the tarot cards or the ouija board, anything to relieve our boredom and lostness. Some of us may even be tempted to try a mini-course in Christianity.

We find it hard to see the journey as all God's work; it is God's gift. He is the journey itself as well as its end. We are like Sisyphus rolling a great stone up a hill and forever slipping back, little realizing that the only stone between us and salvation has already been rolled

away: the stone before the tomb of Christ. The one stone, the stone of death, which we could not remove ourselves, has been moved.

In myth and in legend the magic stone was sought by many. This philosopher's stone would raise gold out of lead, would raise men from the dead, would turn suffering into glory. Always we are searching for a resurrection, sadly ignorant of the one that is being offered us in Christ. The stone which men and women sought in vain was also a tomb. The pilgrimage in its own way is always a way of death. The only stone promised here and now is the one engraved *Hic jacet*, here lies. And so our life is cluttered up with a host of "if onlys." If only I had done this or that instead of...Our life becomes a list of what might have been, and we become creatures with a past but no future.

Nothing we could do, or can do, can change this.

Our Lord
has written
the promise
of the
Resurrection
in every
leaf and bud
of
Springtime.
Martin Luther

We, our lovers, our children, are marked for death. This is not morbidity. This is brute fact. We finally come up against confusion, futility, and the deadliness of death in the face of which we can do nothing. But God can! He and He alone can set our feet on the new path of life. This is the Good News: that in the face of our helplessness God has acted.

Picture for a moment the gate of death. My study in England was dominated by an enormous Victorian engraving of this solemn subject. It hung over the fireplace, a sermon in black and white for all who entered. It was given to me by an anonymous donor. Here was a picture of the angel of death standing by a doorway. He (she or it?) was kindly helping all who came through the gate into the next world. The picture was particularly striking as nearly everyone was in a frantic state of undress. There were a cardinal, a drunk, a soldier,

and a prostitute, all waiting to pass naked into judgment. One figure had obviously been called to meet his Maker during the course of a cricket match. There he stood, head bowed, still dressed in his white flannels, cap, and blazer, clutching a cricket bat under his arm. It was a very English picture. There the Christian and the English myths had become thoroughly mixed up together. How we laughed at the scene and ridiculed the sentimental and syrupy vision of our forefathers! But after a while, that strange and silly picture got to me. My laughter became a little uneasy, more subdued. The picture of me going naked into the arms of death did not seem all that funny after a while. Death is no laughing matter, yet, in the face of it, this is about all we can do.

The picture, in the end, did me a great service. It did what every Good Friday should do. It placed me and my whole life ex-

The gift
of God
is eternal life
through
Jesus Christ
our Lord.

ROMANS 6:23

actly on the threshold of death. We see ourselves placed in the light of the last severity, the last hope. We see the dead and realize that what passes for our life is a living death. That is exactly what we are: dead. We hope for the risen life and realize that is exactly what we are not: risen. The power of the resurrection is the coming together of what we are and what we are not. We are to surrender what we blindly imagine we are in order to become the glorious wonder that we are destined to be. The greatest strength of our life is the power to lay it down. It is nothing, a dead thing, while we hug it tightly in our arms. Instead of trusting in the ancient and blooming tree of life, we plant shrubs of our own and keep digging them up to see if they are alive.

We find as we tread the new path of resurrection that two things begin to happen. We begin to mean something, and we realize that we all belong to one

another. There is one journey, one story, one destiny. The individual is drawn into the fellowship of the Church, and the Church is the fellowship of the resurrection. We gather 'round a holy table where bread is broken and wine is poured. At this table we are given two gifts, or rather, a double gift of crucifixion and resurrection, for the two always exist together. In the words of St Gregory Nazianzen: "We are to bear everything that Christ bore—the nails, the death, and the resurrection." Are we ready to bear the glory of God, to bear the resurrection?

Death is a fact, a brute fact. So is the resurrection, which makes the brutality of death endurable. The Christian as the supreme realist is committed to live according to the facts. "God so loved the world" (St John 3:16). It is a fact. In a world where there is evil and pain, this assertion is no cheap trick to fool us into a drugged euphoria. The crucified



Christ reveals the unfathomable cost of that love.

Nothing, then, can destroy us. Everything that kills the human heart has been done to death on the cross. The fifteenth-century poet William Dunbar expressed the Christian struggle in this way:

Done is the battle with the
dragon black
Our champion Christ, con-
founded this His force
The gates of Hell are bro-
ken with a crack
The sign triumphal raised
is of the Cross
The devils tremble with
hideous voice
The Souls redeemed to
bliss can go
Christ with His blood our
ransom does endorse
*Surrexit Dominus de
sepulchro.*

✠ Editor's Note: This article is excerpted from Dean Jones' book, *Journey into Christ*, available from Cowley Publications, (617) 423-2427.

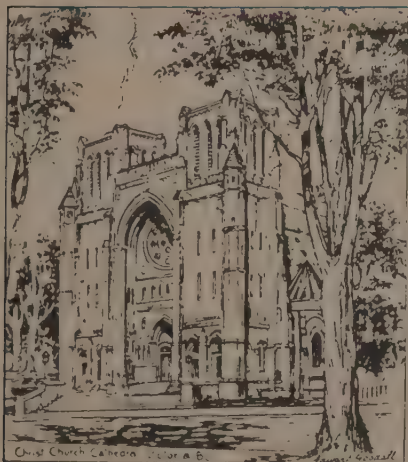
BLOOPERS

SEVERAL SUNDAYS AGO, thanks to a copyreader's blooper, the final hymn was listed in the service leaflet with the arresting title, "Crown him with many crows." That's an interesting image, but hardly orthodox theology. We are not alone. Richard Lederer, in his book *Anguished English*, shares the following bloopers found in various church bulletins:

- ◆ Next Sunday Mrs Vinsion will be soloist for the morning service. The Rector will then speak on "It's a Terrible Experience."
- ◆ The Rector spoke briefly, much to the delight of the audience.
- ◆ Remember in prayer the many who are sick of our church and community.
- ◆ The Rector will preach his farewell message, after which the choir will sing "Break Forth into Joy."
- ◆ Smile at someone who is hard to love. Say "hell" to someone who doesn't care much about you.
- ◆ Pot Luck Supper: prayer and medication to follow.
- ◆ Don't let worry kill you off—let the Church help.
- ◆ Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in school days.
- ◆ For those of you who have children and don't know it, we have a nursery downstairs.
- ◆ During the absence of our Rector, we enjoyed the rare privilege of hearing a good sermon when J. F. Stubbs supplied our pulpit.

—via St Luke's Church
Darien, Connecticut

Canada's "Newest" Cathedral



CHRIST CHURCH CATHEDRAL is the episcopal seat of the Bishop of the Diocese of British Columbia, which includes the whole of Vancouver Island together with the islands of the Gulf of Georgia. This is the third Cathedral Church. The first, built in 1856, was destroyed by fire; the second became inadequate for the congregation. The Cathedral is built in the Gothic style of the thirteenth-century to the design of J.C.M. Keith, who won an 1896 international competition to obtain this commission. The nave was completed and this portion of the building consecrated on September 28, 1929. Further building was delayed by the depression of the 30s and then by the Second World War. The western towers were finished in the 1950s, and the reconstruction of the east end was largely completed by September 1986, resulting in this Cathedral being one of Canada's largest churches, with interior dimensions of 93' x 140', and towers rising 122' above street level. The cathedral was completed in 1991.

Sunday in London

AFTER breakfast, her mother said abruptly, "Do you mind if we go to church?"

Philippa, surprised, managed to respond as if this were the most usual of requests. She required what her mother had in mind: the ordered, ceremonial, and beautifully balanced choir of Marylebone parish church? High Anglican Mass at All Saints', Margaret Street, in a dazzle of mosaics, gilded saints, and stained glass? The baroque splendors of St. Paul's? Her mother said that she would like somewhere quiet and close, so they went to the eleven o'clock Sung Eucharist in the cool, uncluttered interior of Sir Ninian Comper's St Cyprian's, where an all-male choir sang the liturgy in plainsong from the balcony, a gentle-voiced priest preached an uncompromisingly Catholic sermon, and the incense rose pungent and sweet, clouding the high altar. Philippa sat throughout the prayers, but with her head slightly bowed since she had, after all, chosen to be there and politeness dictated at least a token compliance. They hadn't compelled her in; why make an offensive parade of unbelief when neither belief nor disbelief mattered?

And it was, after all, no hardship to listen to Cranmer's prose, or as much of it as the revisers had left unmutated. From these sonorous, antiphonal cadences Jane Austen, on her deathbed, receiving the Sacrament from her brother's hands, had taken comfort. That fact alone was enough to silence irreverence. Watching her mother's bent head and clasped hands, she wondered what communication she was making to her God, and the idea was obscurely gratifying. But although she herself couldn't pray, she liked to sing the hymns. The sound of her soaring voice always surprised her. It was a rich contralto, deeper than her speaking voice, unrecognizable as her own, the expression, it seemed, of a part of her personality unrestrained and unpredictable, only released by poor metric verse and cheerfully nostalgic school-assembly tunes.

—From P. D. James' mystery, *Innocent Blood*

Whatever Happened to Kneeling?

✠ Editor's Note: Those responsible for "planning liturgy" these days increasingly do their best to keep Episcopalians off their knees. Whether it is a diocesan service held outside a proper church, the use of communion "stations," or simply the "advanced ideas" of the clergy, we are far from the days when a valued and envied hallmark of Episcopal devotion and reverence was kneeling for prayer.

We are not unaware of the claims of the patristic period evident in newer editions of the *Book of Common Prayer*, but in the following article Dean Merrill considers the importance of the posture of devotion.

WHO CAN DENY that over the past twenty-five years Christians have been kneeling less and less?

We don't kneel before a holy God much anymore. Instead, we stand, face one another, and join hands. Kneeling is being replaced by our more interactive, "let's share" approach to spiritual matters.

Of course, it doesn't really matter, does it? Certainly God can hear us from any posture. If modern folk would rather not be bothered, why press them? The important thing is that they pray at all.

And let's face it: kneeling is a bit uncomfortable. With all the bad backs in America today, we wouldn't want to aggravate already-tender discs. Furthermore, it is rather unflattering, is it not? Nobody looks terrific from behind.

The Presbyterian reformer John Knox had a far more serious complaint about kneeling in general; he viewed it as a "Romish" deception. Fully-justified Protestants, he reasoned, ought to face God with more confidence and self-assurance. (The example of such kneelers as Solomon, Ezra, Daniel, Peter, Paul, and Jesus didn't seem to count).

Modern sophisms notwithstanding, I still find myself wondering if kneeling doesn't hold some value. When I get down on my knees to pray, the quality of my interaction with God is somehow changed.

The biggest benefit is that *kneeling reminds us who's who in the dialogue*. Prayer is not a couple of fellows chatting. It is a human being coming face to face with his or her Supreme Authority, the ineffable God who is approachable but still the One in charge.

Perhaps we should pay closer attention to who we are. We are not God's peers. We never will be.

—from *Focus on the Family*



"Good news, Father. The vestry has voted to pray
for your recovery....The vote was 5 to 4."

"Too frequently, when we speak of growing old we place the emphasis on the 'old' rather than the 'growing'." Samuel Brown, Jr

How Do I Handle Self-Pity?

MANY FRIENDS have kindly inquired about my health since they've seen me walking with a cane (because of degenerating knees and hips). I confess that I miss (since retiring) the enjoyment of tennis and dancing. Now, then, how do I keep up my spirits? I have found five great helps:

- (1) Looking back over my years I feel gratitude for eighty years of good health.
- (2) The hobby of writing. I write poetry, religious essays, and humor "fillers" for magazines. Unfortunately, only about ten percent of my stuff gets published (thanks to a number of tough—and probably discerning—editors).
- (3) The loving concern of friends.
- (4) I take it one day at a time. This is based on the Lord's Prayer, "Give us this day our daily bread." Jesus also said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (St Matthew 6:34). With God's help I can handle one day at a time. Often two days are too heavy.
- (5) Last, but not least, prayers and strength through the Holy Eucharist. "Blessed are those who are called to the Supper of the Lamb."

—The Rev Eldred Johnston

The Risen Jesus and Holy Communion

SAINT LUKE is addressing an audience, as Saint John was when he told the story of Doubting Thomas, who had not seen, but yet had believed. Luke's story could be echoed in the testimony of innumerable Christians since. They did not recognise the risen Lord as He walked with them by the roadside. They did not particularly understand His words, though as He did so, their hearts were burning within them. It was only afterwards that the significance of what had happened dawned. In the morning of the first Easter, the women who went to the tomb were asked, 'Why are you seeking one who is alive, here among the dead?' (Luke 24:5). In the evening, two men had walked with that One who was alive, but they had still not seen who He was. For if the grave was no place to seek Him, nor was the roadside where His glorified and risen body walked unrecognised. The risen Christ was perceived when He performed the action that, four days earlier, He had instructed His apostles to repeat: 'They recognized him when he broke bread' (Luke 24:35). The mystery has been repeated, unfolded, enlarged, and sustained at every Christian altar since. The Christian's experience of Jesus in Holy Communion is inseparable from the Christian's experience of the Resurrection. His faith in one grows out of his faith in the other. But in this extraordinary sign, the believer does not strain after proofs or weigh evidence. The experience is found in receptivity. It is not something made with the mind or grasped with the intellect. It is something received, and, as at Emmaus, not understood.

—from *How Can We Know?* by A. N. Wilson

The Man in the County Jail

IT WAS ONE of the more celebrated murders—make that homicides—of the year. A civic leader, well-known in his community, married to the daughter of a prominent family, had strangled his wife to death.

It was all over the front page of the morning paper. The crime had occurred in the early afternoon when the accused had returned home unexpectedly. The accused had phoned the police within minutes of his wife's death. Attempts at resuscitation failed. The victim was pronounced dead on arrival at the local hospital. The accused was in the county jail. When the children returned from school, they were taken into temporary custody by the juvenile authorities. The victim's parents were flying in from London, where they had been located at the first stop on a European holiday tour.

I drank my second cup of coffee and turned to the editorial page. The phone rang. It was the senior warden of a neighboring parish. Their Rector was out of town and couldn't be reached. He had left word that in case of emergency I should be called. Had I read the morning paper?

"As far as the editorial page," I replied.

"Did you see the headlines about Ben and Sylvia Smith? [The names have been

changed]. They're members here, you know."

The senior warden filled me in on the details, known facts, and neighborhood gossip. Would I go with him to the jail to see Ben?

A county jail is a cold and matter-of-fact place. There is a routine and a procedure for everything. Yes, I could see the prisoner; the senior warden could not. I took my turn being processed. I signed in. They checked me over. Metal clanged against metal. Doors opened and shut. Keys turned. Knuckles clutched thick bars. Lonely eyes searched the corridors for a familiar face.

I came to Ben's cell. He did not know me, but my clerical collar established an immediate relationship. He was filled with grief and remorse for Sylvia.

He expressed the desire to attend her funeral. This request was denied by the

sheriff and violently and understandably opposed by Sylvia's father, who had also decreed that the service would be conducted by a minister of his denomination, not her husband's.

I offered to be with Ben at the time of Sylvia's funeral and conduct a Requiem Eucharist. He wanted this very much.

I returned on the appointed day and hour. The guard checked me over and examined my communion kit with great curiosity, grunting as he handled the miniature chalice, paten, and cross. I still don't know whether he was looking for contraband or if it was simply that he had never seen these items before.

We improvised an altar on the edge of the bed. The Prayer Book, as always, rose to the occasion.

"We acknowledge and bewail our manifold sins and wickedness....

"The remembrance of them is grievous unto us; the burden of them is

intolerable. Have mercy....

"For Thy Son our Lord Jesus Christ's sake, forgive us all that is past...

"This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners....

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins....

"We are not worthy so much as to gather up the crumbs under Thy table ..."

When Ben lifted his hands to receive communion, I hesitated for a moment.

Those hands were the murder weapon. It takes a fraction of a second to pull a trigger or plunge a knife, but it had taken three to five minutes of sustained anger pressing those hands against Sylvia's throat to remove her life. Now those same hands were reaching out.

How the Gospel of Jesus Christ became real at that moment!

"That our sinful bodies made clean by His body, and our souls washed through His most precious blood."

—The Rev Bob Libby, Rector, St Christopher's-by-the-Sea, Key Biscayne, Florida, in his new work, *The Forgiveness Book*, available from Cowley Publications 980 Memorial Drive, Cambridge, MA 02138 (617) 423-2427.

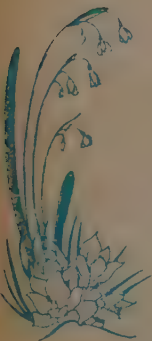
Anglican Communion

WHEN J. K. GALBRAITH was American ambassador in India he remarked that the British Commonwealth was only taken seriously as a practical force in the two-and-a-half cities of London, Washington, and Canberra. The same might be said of the Anglican Communion; if we substitute the one-and-two-quarters cities of London, Canterbury, and York. This does not mean that any Anglicans are against the Anglican Communion, since most of them do not expect it to do anything, they cannot oppose it. It only has to be there, and that is enough. And if the English think of it as in some sense an extension of themselves, that troubles nobody.

There have been occasional collisions between various views, as in 1893 when the Canadians took the title "archbishop" and notified the Archbishop of Canterbury on what he described as "a half-sheet of foreign notepaper." It took him two years to accept what had been done. But the Anglican Communion is largely symbolic and has resisted all attempts to turn it into something practical.

—*How the Church Got to Be That Way*
Gavin White

Faith in the Resurrection



TOWARD THE END of the first week of May in the year 1821 there was a huge reception held at Versailles. Late that evening, at the height of the dancing, a uniformed French officer threaded his way through the dancers to one end of the huge hall. He approached one of the guests, a heavy-set man in his late sixties, bent down and whispered something to him. From there the officer went to a few others in the small group around the seated figure, then left.

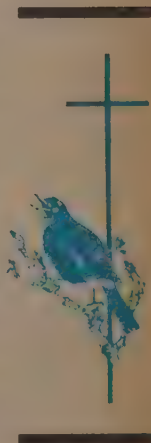
Gradually one began speaking to another. As they did, certain dancers would stop even though the music continued. More and more stopped until at last the music itself died away. Only then was it possible for voices to cry to each other something that resonated in every mind like a deep sonorous chord. The messenger had brought news from St Helena, the small, desolate island out in the Atlantic. "Napoleon is dead." The three words were everywhere, echoing, echoing, echoing. "Napoleon is dead."

Then, as everyone stood, not knowing what to do next, the seated figure stood up, leaning on his stick to ease a leg lame for many years. Silence fell. This man had come to embody France almost as much as Napoleon, but in a very different way. His name was Talleyrand, Charles Maurice Talleyrand. He looked around the ballroom, and into the silence he said a single sentence. He said, "It is no longer an event. It is only a piece of information."

Suppose, just suppose, that in the echo of the Easter season, I were to come to this pulpit, turn to you, and say "Jesus Christ is risen." Suppose I said nothing else. Is it not strange that even though I have just told what is for Christians the most remarkable event in history, you would have difficulty receiving its power? I presume you would not wish to deny the truth of it, but you might wish to say to me "I'm sorry, but I can't grasp that language. I know it should be of immense significance for me, but for some reason it isn't." I can understand that because I think we are experiencing something, or failing to experience something, because of our common culture and time.

But even as we acknowledge this difficulty we both face a reality. We face the reality that this fact—the resurrection of Jesus Christ—affects the lives of millions of people. For them, you and I among them, this event forms the basis of meaning in our lives if we claim to be Christians. We can be even more precise. Within the last eighteen months we have witnessed the implosion of a fifty-year-long wintertime of Marxism in Eastern Europe. But there is much evidence that a great part of the force which brought this about was the stubborn fact of a Christian memory and faithfulness that simply would not remain in the tomb of time. Again, at this very moment, one of the world's great powers is facing the threat of social disintegration. Yet flooding through its agony is the swelling tide of Christian resurrection.

There is yet a further reality we ourselves are experiencing in the West. It is the realization within Western culture that after three hundred years of basing our civilization on the pillars of rationalism and materialism—and that is not to denigrate either—we find ourselves reaching again in a thousand ways for the lost companion without which materialism and rationalism grow cold and dead, the mystery we call spirituality. →



This event called resurrection in Christian faith has formed societies. It is, realized or unrealized, the matrix of the future. It is the tomb in which, when we enter it, we are not imprisoned in death, but from which as persons and as a society we can rise because this tomb has already been opened. Why is this immensely important today?

You and I and everyone else alive today live in a time of vast, mysterious transition. In a process of immense change, change that is both threatening and challenging; almost every element in our lives is both dying and being changed into something else. Our trust in technological, rational materialism is being changed. The complex, interrelated world economy in which all our lives are involved is being changed. The fabric of our society in which all our lives are involved is being changed. Our ability in the Western world to live without an intentional spirituality is being changed. Huge areas of our environment are being changed by our actions. The shape and contours of family life are being changed. The biological and neurological understanding of our own humanity is being changed.

Here are all-important questions for every one of us individually and for us all as a society. What predisposition do we find within us towards all that is happening? What do we see beyond all this mingled dying/changing, this transition, this transfiguration? What expectation have we for and expect at the deepest levels of our being? Is our predisposition towards life or towards death, towards hope or towards despair?

A question that may be even more important: What will be our choice of truth that must sometimes be discerned and held on to in the teeth of much evidence to the contrary?

At the heart of Christian faith is the conviction that this natural longing—this predisposition, if you will—



towards resurrection was focused and actualized in time history in the event we refer to as the resurrection of Our Lord Jesus Christ.

I want you for a moment to listen to someone whose name for tragic reasons has become a household word. Last year Salmon Rushdie was invited to give the Herbert Reed Memorial Lecture in London, England. For reasons we all know Rushdie could not be present, but his lecture was read for him. The title of the lecture was "Is anything sacred?" Listen to a paragraph ...

"It is important that we understand how profoundly we all feel the needs that religion, down the ages, has satisfied."

It is also important to understand how often the language of secular, rationalist materialism has failed to answer these needs. As we witness the death of communism in central Europe, we cannot fail to observe the deep religious spirit with which so many of the makers of these revolutions are imbued, and we must concede that it is not only a particular political ideology that has failed, but the idea that men and women could ever define themselves in terms that exclude their spiritual needs.

Go back for a moment to May 1821, to the figure and voice of Talleyrand speaking on Napoleon's death. Recall what he said in that vast, silent ballroom. "It is no longer an event. It is only a piece of information." As Christians, when we hear the words "Jesus Christ is risen," as they are said and as they echo throughout this continuing Easter season, we have to make a decision. Is this for us the supreme event, or has it become only a piece of information? I cannot decide for you. You cannot decide that for me. Therefore, may it be true for each of us that Jesus Christ is risen!

In him
the
world
is
risen





Vestry Cheese cake

Preheat oven 350°

Combine • 4 (8 ounce)
packages of cream cheese
• room temperature • •
2-cups of sugar • 6 eggs •
1-Tsp. vanilla • 2-Tsp. Lemon
juice •

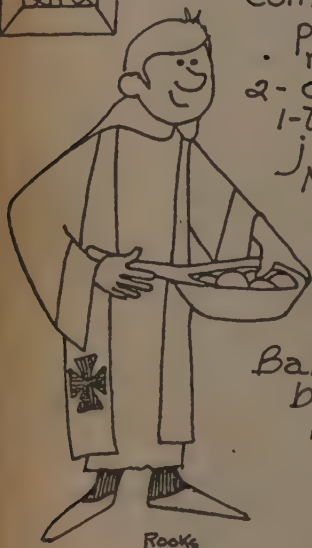
Mix until smooth •

Add 2-cups of sour
cream • pour into a
greased and floured
10-inch springform pan and

Bake until edges are
brown and set in the
middle

about 50 minutes

Cool and refrigerate



Rooke

—The Rev James D'Wolf

Pastoral Assistant

Church of St Michael and St George

St Louis

A Morning Resolve

I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childlike faith in God.

In particular I will try to be faithful in those habits of prayer, work, study, physical exercise, eating and sleep which I believe the Holy Spirit has shown me to be right.

And as I cannot in my own strength do this, nor even with a hope of success attempt it, I look to thee, O Lord God my Father, in Jesus my Savior, and ask for the gift of the Holy Spirit.

—Forward Day By Day's
Foreword since 1935

"Thy Mission High Fulfilling" is a series which focuses on the worship, education, and mission of leading parishes in order to inform and inspire the larger Church in this Decade of Evangelism. The series title is from the great missionary hymn found at # 539 in the Hymnal.

Thy Mission High Fulfilling

ALL SAINTS' CHURCH, Phoenix, lives daily by its credo to "glorify God, uplift its members in the power of the Spirit, and make the Gospel come alive through worship, education, and community outreach."

Undergirding parish life is the celebration of the Holy Eucharist, with three services on Sunday (including a 1928 service) and daily services, including two mid-week healing services. A superior music program adds to the richness of traditional worship and comprises the Senior Choir, Day School Boy Choir, Bell Choir, brass ensemble, soloists, and visiting instrumentalists. "Noah's Flood," by Benjamin Britten, was presented this winter as a cooperative effort of Church and Day School.

The Rev Dr Carl G. Carlozzi serves as Rector of this dynamic, 1,500-member parish. A Day School of almost four hundred students shares the ten-acre campus. Combined parish and school staff numbers fifty-two; the current budget is \$2,600,000. Five additional clergy, including the Rt Rev Joseph M. Harte, retired Bishop of Arizona, bring a diversity of experiences and talents to the parish. Youth and outreach ministries are staffed by dedicated lay people.

Students in the Day School come from varied religious, ethnic, and social backgrounds, and 90% are non-parishioners. Students and their families are often drawn to the Episcopal Church as a result of positive school experiences.

A strong program of Sunday School and Adult Christian Education is evident at All Saints. Two Sunday School Coordinators ensure a solid program for children from pre-school through sixth grade, with chapel services, Bible lessons, music, drama, and special events. Sunday



Rev. Carl G. Carlotta
Rector of All Saints

morning adult classes are led by clergy staff, and topics range from Church history and Sacraments to a special Lenten series focusing on world religions. Wednesday Bible study and Education for Ministry (EFM) promote Biblical literacy and opportunities for spiritual growth.

Traditional service opportunities are plentiful at this parish: junior and senior acolytes, Altar Guild, lay readers, and ushers. Saints of the Kitchen and the Garden Group lend their unique talents, and the Red Door Gift Shop raises funds for various projects, including tuition assistance for Day School students. All Saints' Employment Service strives to bring together

prospective job seekers and employers.

Responding to social concerns in the wider community is a very real priority in the ongoing life of the parish. A program of nursing home visitation is the special focus of Neighbors, and feeding the homeless and poor is carried out at Andre House in conjunction with a Roman Catholic community. Interfaith Cooperative Ministries, an ecumenical crisis agency, MAMS (Mobile Angels Meal Service), and Oasis Housing Program, complete the outreach programs.

Youth ministry targets three specific groups within the parish: Young Saints (Grade 5), Junior E.Y.C., and Senior E.Y.C. Singles, Los Amigos, Voyagers, Savoir Faires, and Sages are geared to specific age groups in the adult community and provide that comfortable atmosphere and easy acceptance so necessary to finding one's place in a parish. Sports teams, Men's Club, and Episcopal Church Women provide additional social opportunities.

The parish of All Saints steps confidently into the future, holding before them the highest ideals of Christian discipleship and dedicated outreach.

The Bishop's Vestures and Accouterments

THE MITRE is the most conspicuous of the liturgical ornaments used by a bishop. It is a cap with two sharp peaks said to represent the flames of the Holy Spirit given at the first Pentecost (Acts 2:3). It signifies that a bishop is to be subject to the Holy Spirit. Two lappets or tails hang from the back edge of the mitre over the bishop's shoulders. They are like large book markers and are a reminder of the ceremony in which a book of the Gospels is placed upon a bishop's head at the time of consecration. They show what sacred message he ought to speak. A bishop does not wear the mitre when he listens to the words of the Gospel, nor when he makes an approach to God by prayer or genuflection.

The Staff or Crosier is a large walking stick, resembling a shepherd's crook. It signifies the bishop's duty to seek the lost, just as a shepherd uses a crook to draw sheep out of danger. It was first used liturgically in the seventh century.



French or Flemish portrait of William Elphinstone, Bishop of Aderdeen, circa 1500.



AHLSTAN
inscribed
ring,
thought to
belong to
Ahlstan,
Bishop of
Sherborne,
9th century.

The Ring is an emblem of fidelity and represents the bishop's betrothal to his church. It is a gold ring with an amethyst, a wine-colored stone; the Greek word *amethyst* means "not drunk" in English. It recalls the opening words of the first sermon at Pentecost when St Peter said, "For these are not drunk..." (Acts 2:15). Instead, the Apostles were filled with the Holy Spirit.

The Pectoral Cross is made of precious metal and hangs on the breast from a chain around the neck. It can hold the relics of a martyr so as to present evidence of the power of the Cross in the sufferings of the faithful, as well as hope for the resurrection of the body.

The Chair is the setting from which the bishop teaches. It is a reminder of the Sermon on the Mount, when Jesus sat with His disciples (St John 6:3).



A reliquary ring with
locket bezel set with am-
ethyst cut into a double
armed cross. Found at
Thame, Oxfordshire, 1940.

—via *Church of the Good Shepherd*
Newsletter, East Chicago, Indiana

If We Read Shakespeare Like Scripture

LOVERS OF ENGLISH LITERATURE can scarcely be too thankful that Shakespeare lived too late to be canonized by the Church. Had the plays been ranked among the sacred books they must have received the same treatment as the Old and New Testaments. We should have had them doled out on Sundays from the mouths of priests in snatches—now a soliloquy from *Hamlet*; now a corrupt passage from the pen of some drowsy reporter; now a bawdy song; now half-a-page from *Antony and Cleopatra*, as the Old and New Testaments have been sliced up and interspersed with hymns in the Church of England service; and Shakespeare would have been as unreadable as the Bible. Yet those who have not been forced from childhood to hear it thus dismembered weekly assert that the Bible is a work of the greatest interest, much beauty, and deep meaning. *Read the Bible!*

—Virginia Woolfe in *Three Guineas*

Episcopalians and Scripture

✚ Editor's Note: The fundamental issue facing the Episcopal Church today is not any of the number of socio-political controversies which divide us. *The key issue is theological.* It is the barrenness and inadequacy of our use and understanding of Holy Scripture. We are separated from the riches of tradition by ignorance, though often it is ignorance of a simplistic sort. We are not likely to navigate the shoals of social conflict without clarity (if not consensus) about what we mean when we speak of the authority of Scripture. Are we referring to words of something else or the Word of God? Is there a difference between the two? Is there any Word from the Lord for these days?

This special FOCUS section of the *Digest* presents three articulate and informed brief essays by distinguished members of our clergy on this, *the issue* behind the "issues."

The Authority of Scripture

Part of the conflict about the authority (or understanding) of the Bible reflects the classic disagreement between "liberals" and "conservatives." Whereas liberals emphasize rationality and take seriously human knowledge—especially knowledge of history and science—evangelicals are skeptical about human nature (and "goodness") because of human frailty and finitude. Reason cannot be trusted; only Scripture provides an adequate understanding of our nature, and only Scripture informs us of the means

necessary for human salvation. The conflict between the so-called "liberals" and "non-fundamentalist" evangelicals was evident in Phoenix. I understand that conflict, but as one mentored by "liberal evangelicals" in Cambridge and its environs forty years ago, I question the necessity of this "either/or" kind of thinking. In any case, I believe that something more than the reconciliation of these two perspectives is needed.

What is needed, I believe, is both a discipline and a disposi-

tion to hear the voice of God through Scripture in the community of the Church now. This will require active, attentive Bible study in community. It will mean listening to others. It will believe that the voice of God is a living voice. This will require a newness in understanding.

The Reformers discovered anew the power and authority of the Scriptures because they heard the voice of God through them. They discovered that God "was doing a new thing" even as they took seriously the tradition they had received. It has been ever thus. Jesus scathingly criticized those who made God's Word null and void in order to maintain "tradition" (St Mark 7:9-13). St Peter's dream upended the tradition to which he had been committed (Acts 10). St Paul perceived that anyone in Christ was a "new creation" (II Corinthians 5).

The possibility of seeing things new, of hearing

God's voice in the present, is of fundamental importance if the Church is to be set free for its essential ministries and its mission to the world. In order to move forward with our ministries and mission, I believe that finding—or re-discovering—the disposition and the discipline to

*To hear the
voice of God through the Bible
is essential.*

hear the voice of God through the Bible as the Bible is read in the community of the Church is essential. This may seem a vain hope. But it is a hope rooted in what God has done through and with God's people in the past. The study, discussion and reflection to which the General Convention has called us could be the avenue toward the goal of hearing the Word of the Lord.

—The Rev Donald Bitsberger,
Evangelical Education Society of The
Episcopal Church, in *The Lantern*

Caution in the Face of Scripture

FOR ALMOST 400 YEARS, the Anglican Church has kept Scripture relatively sound from the interpretive turmoil of

various modernisms. Despite factional controversies of one kind or another, Anglicanism has not known, until recently, the destructive questioning of Scripture's doctrinal relevance. This was because, for the lack of a truly ecumenical council, the Church deemed the minimal apostolic interpretation of Scripture the limit for official dogmatic formulation. Anglicanism has freely developed new forms of liturgical expression and order, including the ordination of women, on a multicultural basis but has also always guarded Scriptural and doctrinal traditions.

This doctrinal stasis resulted not from intellectual or spiritual stagnation, as some have asserted. Rather, it has sprung, if only implicitly, from a pro-

*What kind of
Church
will we become?*

found sense of waiting hopefully for the restored unity of a fully catholic Church that will decide matters of faith that rest on Scripture in a divinely-inspired fashion. Only recently has the notion of the Anglican (and, thus, Episcopal) Church as a progressive force in the unfolding of the kingdom of God been articulated.

This last idea contrasts sharply to the almost penitentially discreet stance that Anglicanism has taken until now with respect to authoritative pronouncements and innovation.

Now the Episcopal Church faces a far deeper matter for discernment: what kind of Church will it become, and in what continuity with its own Anglican past? Only two alternatives appear plausible. Either it will reaffirm Anglicanism's refusal to change doctrine in matters of faith and morals as they touch Scripture, until such a time as the Church Universal shall meet and regain some of its former strength and integrity, or it will consciously reconstitute itself as a pneumatic and prophetic Church moving at the frontline of protestant denominations and continue its disintegration and decline.

—The Rev Ephraim Radner and the Rev George Sumner, Jr in *The Christian Century* →

Scripture: Chart and Compass

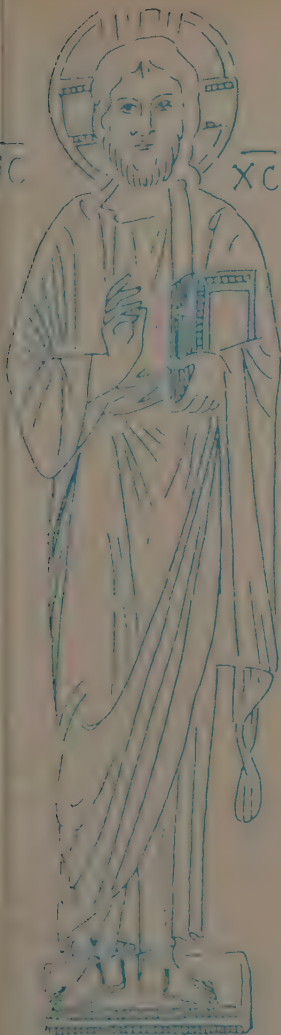
FOR ANGLICANS there is also that approach to the Bible which dares to see Scripture not as a book of little texts and laws but as a flexible historical almanac into which we must ever again read ourselves and our times. Here we discern the beauty, the simplicity, and depth of Scripture which cause us on the one hand to say things without display and on the other to admit the inadequacy of words. Here is the belief that there are clear themes, a true creed, a rich "system," as well as an openendedness, and this system is not on the surface but is found latent and implicit in it. It is our obligation and responsibility, informed by the Gospel and illuminated by the Holy Spirit, to dig out its meaning and speak it afresh in the language of our time as we apply it to the issues of our time. If that is what it means to be "progressive," fine. But

beyond that we cannot go. We allow Scripture to dominate our imperfect cultural insights and not the other way around. There is a need for doctrine, for

*Religion cannot
but be dogmatic;
it ever has been*

creed, and perhaps for confession, for those charts and compasses which stand like beacons for all time. In our worst liberal theological moments we ignore them when we declare that the narratives of Scripture are merely symbols and examples of a more universal human experience, that there is no positive truth in religion, and that one creed is as good as another. As John Henry Newman remarked with finality: "Religion cannot but be dogmatic; it ever has been." Only when we are once again awestruck by that insight will we know who we are and by what authority we speak.

—The Rev John Woolverton in *Anglican and Episcopal History*



O WORD of God incarnate,
O Wisdom from on high,
O Truth, unchanged, unchanging,
O Light of our dark sky;
We praise thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to thee.

O make thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face. Amen.

W. W. HOW, 1867

Ecclesiastical Birds

Ecclesiasticus criticus. This is a rather common species of bird that inhabits most parishes. It is a close cousin of the Ruffled Grouse because it is easily ruffled and makes grouching noises when disturbed. It rarely joins in the activity of the flock, but hops around on the edges and utters critical cries that sound something like, "Why-did-they-do-that?" or "They-should-do-something-about-it!" Sometimes it leaves the flock altogether, but sooner or later it turns up to utter its odd cries. Often it builds a well-feathered nest, and the other birds tend to respect it.



Gregarious conferencius. This bird is attractive upon first sight. It likes to travel. It flits from flock to flock, and its favorite jaunt is the large bird conferences held throughout the country. It will often neglect its own nest and young to attend committee meetings, where it may chirp loudly about what it thinks, or thinks others should do. It becomes enthusiastic about group action, but never does anything because it is too busy going to another gathering.



Pegasus fidelius. This animal is not exactly a bird, but a relative of the horse family. It is distinguished by its rounded and worn back, deformed by its willingness to carry heavy burdens over the years. The female of the species predominates in most parishes. It hardly ever utters a cry, but it is always found where the greatest amount of work needs to be done and carries more than its share of the burden. Great care must be taken of this useful creature, for its back can be broken by willingness. Cases have been known where one slight straw has broken the back of the willing *Pegasus fidelius*. Once this happens, it never again assumes burdens but lives in quiet solitariness and moans, "I've-done-my-share."



Backward-looking dodo. Though this bird is an odd creature, it is not a rare one. It is prevalent in parishes over 25 years old. Its head is turned backward most of the time—it wants to see where it has been. It is disturbed by changes. When other birds start to build nests, it gives great cries of alarm that sound like, "Things-are-not-what-they-used-to-be." It lays no eggs, because that would change its life and cause it to look to the future. Some normal birds change into *backward-looking dodos* when they reach a certain age.



Dropit. This bird has multiplied rapidly in the past generation. It lives mostly in the suburbs, and its principal activity seems to be dropping and picking up its young. As a result it seems to have developed an uncanny sense of timing. It can drop its young at a church and return an hour later to pick them up, with almost split-second accuracy—and consume several cups of coffee in the meantime.



Loyalus laborus. This bird provides basic structure in an otherwise flighty flock. It has no distinguishing call or markings, and is often mistaken for the common sparrow because of its humility and modesty. While the rest of the flock flits here and there and leaves for warmer climates, the *loyalus laborus* stays put and pecks away at whatever needs to be done. If attention is called to its work, it makes a chirping noise and quickly hides itself amongst other birds. Some ecclesiastical ornithologists claim to have seen on occasions, a golden nimbus about its head.



—Church Messenger

PROTESTANT

Anglicanism is Protestant, in an honorable and rare sense...

THE WORD "PROTESTANT" is often loosely, and to a large extent, inaccurately applied to Anglican Churches. It is unfortunate that many Anglicans think of themselves as "Protestants." In fact, Anglicanism is "Protestant" only in a most limited sense. It is Protestant in that it "protested" against and rebelled from the supreme authority of the Pope over all other bishops. It is also Protestant in that it "protested" against and set out to reform the many abuses which had crept into the worship and faith of the Roman Church of which the English Church had so long been a part.

In these limited senses, Anglicanism is indeed "Protestant," and honorably so. However, the objection to thinking of Anglicanism primarily in terms of "Protestant" is that it serves to obscure the fact that, theologically and historically, Anglican Churches are Catholic. They retain the full and complete faith of Christianity in its sacramental form, and they are in continuity with the primitive church, adhere to the ancient Creeds, and base themselves firmly on the Scriptures. These, after all, are the marks of Catholicism, shared with the Eastern Orthodox, the Roman Catholics, the Old Catholics, Swedish Lutherans, and some others.

Catholicism goes back to the beginning. Protestantism stems essentially from the sixteenth century and marks a break theologically as well as organizationally with the established, historic form of Christianity.

Anglicans can honor the Protestant Churches, can agree with them in some points. But Anglicans should never forget those marks of the full and complete Catholic faith which set them apart from Protestantism, such

as sacramental worship and ministers who are priests in the line of the Apostles.

Anglicans have a right to think of themselves as being part of "The Church," not just a denomination, much less a sect. In the most literal sense, Anglican Churches do constitute a "denomination," that is, a religious body considered simply as a category into which a given person is to be classified without reference to religious implications. But again, frequent use of this word "denomination" tends to blur and obscure the fact that Anglicanism is part of the Church Catholic, the full and historic Church.

Anglicanism "is...a part of Catholicism which is Protestant Catholic insofar as it has "protested" against the supreme authority of the Pope. It is also reformed Catholic insofar as it has always sought to remove...those abuses and excrescences which crept into the Church at various times from the Dark Ages to modern times. But whatever adjective is additionally applied, Anglicanism always retains the basic adjective of Catholic."

*...and
always
retains
the basic
adjective
of
Catholic.*

CATHOLIC

A REAL MENTAL STUMBLING BLOCK to many people seems to be the use of the word "Catholic" in any description of Anglicanism. This undoubtedly is one of those emotional prejudices dating from the days when "Catholic" described solely the Roman Catholic Church and "Romanism" was sorely feared and disliked by non-Roman Catholics. A more sober look in the light of the full sweep of developments since the Reformation will

perhaps help to develop a broader and less emotional attitude, at least among Anglicans.

It is unfortunate that the word "Catholic" ever came to be exclusively associated with the Roman Catholic Church. It is also the proud possession of the Eastern Orthodox Churches and of the Old Catholic Church, and it should equally be the proud possession of Anglicans. For what does "Catholic" mean? It means the Christian religion which is full and complete and clearly continuous with the primitive Church established by Jesus Christ and continued by the Apostles. Without any questions, Anglican Churches fit into the bounds of that description.

What
does
Catholic
mean?
Full...
Complete
Loving

The Church of England, from which all Anglicans descend, was the Church Catholic in England as it derived from the Apostles through the early Celtic Church, the Church of St Augustine, and the Church of Henry VIII and Elizabeth I in England. It is *the* continuous Christian Church in England. It was separated from the Roman Pope by Henry VIII and in succeeding reigns was simplified, purified, and purged of the Roman excesses of that period. It never ceased to be demonstrably "Catholic." It came in that character to America.

Anglicanism retained at the Reformation and retains to this day all the marks of the Church Catholic. It looks to the Scriptures as the base of all teaching; it remains in the apostolic succession of bishops; it recognizes the two Gospel sacraments of Baptism and the Holy Communion and the five lesser non-Gospel sacramental rites of Confirmation, Penance, Holy Orders, Matrimony and Unction (however they are variously described and called); and it recognizes and uses the Apostles' and Nicene Creeds. These are the fundamental elements which Anglican Churches share with all other parts of the Catholic Church.

In the Apostles' Creed, we Episcopalians confess our belief in "the holy Catholic Church"; in the Nicene Creed, in slightly different terms, we confess our belief in "one, holy, Catholic and Apostolic Church." Every time we say those words, we reaffirm our claim to be Catholic.

Because to be Catholic means to be a full and complete Christian, then it follows that to be Catholic means to be loving, charitable, broadly inclusive, and tolerant within broad limits. To be Catholic means to seek the unity of all Christians and especially to draw within the broad limits of the true and original Christian faith all who may now stand outside those limits because of ignorance, prejudice, misunderstanding, or rejection.

Anglicanism claims its priceless heritage of Catholicism. It is, to be sure, a part of Catholicism which is Protestant Catholic insofar as it has "protested" against the supreme authority of the Pope. It is also Reformed Catholic insofar as it has always sought to remove from its faith and from its practice and from its worship those abuses and excrescences which crept into the Church at various times from the Dark Ages to modern times. But whatever adjective is additionally applied, Anglicanism always retains the basic adjective of Catholic.

The Church of England has never given up the name Catholic. Anglicans who speak of "the Catholics" in contrast to our own Church are either very careless or very disloyal. A true Episcopalian will contend for a right use of that word.




—*The Fellowship of Concerned Churchmen*
via St John's, Quincy, Illinois


*To speak
of "the
Catholics" in
contrast
to our
own
Church
is
careless
and
disloyal.*




And In All Places




 **THE ARCHBISHOP OF CANTERBURY** will travel to Rome in May to visit Pope John Paul II in what Vatican officials have billed as "an informal get-to-know-you" meeting. They will meet on the eve of the Church of England's vote on the ordination of women, an issue that continues to be a stumbling block to closer communion between the two Churches.

 **THE VESTRY** of historic Bruton Parish Church in Williamsburg, Virginia, voted unanimously not to dig in the churchyard for the Bruton Vault, believed

by New Agers to contain seventeenth century manuscripts showing the way world utopia. The vestry stated that anyone needs to know about a new world order is contained in the life and teachings of Jesus Christ.

 **LATIN AMERICA, CHINA, AND INDIA** should be the "hottest" spots on the globe for winning new converts in the 90s, according to a report by the Lausanne Committee for World Evangelization.

 **BY THE END OF 1991**, one or more books of the Bible had been translated into 1,978 languages, according to the United Bible Societies of Reading, England. Thirty-two languages received Bible translations for the first time during the last year, and the entire New Testament was made available to six of the "new" languages.

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Ruth E. Dodge

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"I BELIEVE that the current ranks of priesthood in our Church include too many (very nice) people who have sought ordination because they need the Church, and too few who can give genuine leadership to our congregations," said the Rt Rev Hays Rockwell, Bishop Coadjutor of the Diocese of Missouri.

BISHOPS of the Episcopal Synod of America have unanimously expressed their desire to stay within the Episcopal Church but have also reaffirmed their support of a missionary diocese that many have called "schismatic." . . . And two newly-formed congregations have joined the Missionary Diocese of the Americas (MDA). Episcopal Church officials in both dioceses (Texas and Colorado) challenged the congregations and the credentials of the priests who lead the congregations in question.

THE ANGLICAN CHURCH in Wales has chosen the Rt Rev Alwyn Rice-Jones of St Asaph as the new Archbishop, and the Rev Justus Marcus has been installed as Dean of St Cyprian's Cathedral in the Diocese of Kimberley and Kuruman, Province of Southern Africa.

RELIGION IS VIRTUALLY INVISIBLE on network television. A new study concludes that references to religion rarely appear on the screen, and when they do, religious beliefs or practices are seldom presented in a positive light. The survey found that 95% of all speaking characters on television programs have

no identifiable religious affiliation.

A TIP OF THE BIRETTA to Ephphatha Parish in the Diocese of Central New York on its 100th anniversary of ministry to the deaf community, and to Donald K. Gnuse, Treasurer of the Diocese of Quincy for thirty-three years of service.

THE PROPOSED ORDINATION of the first women priests in Australia was cancelled after the New South Wales Court of Appeal issued an injunction restraining the Bishop of Canberra and Goulburn. The Rt Rev Owen Dowling was "absolutely



WELCOME

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devastated" and said the law had been wrongly used "to quench the life of the Spirit in the Church."

✂ A CHOIR MEMBER of a church in Lexington, Kentucky, pleaded innocent recently to charges that she threw liquid drain-cleaner into the face of a fellow singer during a church service, causing serious burns, ostensibly as retribution for singing off-key.

✂ SEXUALITY MAY BE one of the issues ultimately resolved without church action, according to a bishop of the Evangelical Lutheran Church of America. Letting the church deal with sexuality in its own time and with no votes by the denominational convention "is exactly what happened with the issue of divorce," said Bishop Herbert W. Chilstrom.

✂ CHINA IS ENGAGED in its toughest crackdown on religion in decades, particularly punishing Catholics and Protestants and imprisoning their

leaders. Asia Watch points out: "It's intense. We're seeing large numbers of people arrested for taking part in meetings outside of state-supervised religious meetings."

✂ FAILURE TO COMMUNICATE: a simple inquiry to the Episcopal Church Center ("815"), regarding a list of Bishops of the Church, resulted in a three-building, fourteen-person run-around before the answer was given!

✂ WHEN THE ROMAN CATHOLIC CHURCH in Conrath, Wisconsin, was forced to close its doors because of a shortage of priests, several parishioners decided they wanted to become Episcopalians and buy the building. The event has created an uncomfortable situation for Episcopal Bishop William Wantland whose diocese includes Conrath, and matters remain unresolved.

✂ THE FIRST INSTITUTE OF BIBLICAL SPIRITUALITY attracted a wide variety of registrants from across the United States and Canada to Orlando, Florida recently. The meeting was sponsored by The Anglican Fellowship of Prayer, and it is hoped that the lectures will be printed and distributed to seminaries throughout the Anglican Communion.

✂ MAKES THE HEART GLAD for The Anglican Digest to receive a generous contribution from the third and fourth grade Sunday School classes of St Philip's, Nashville, Tennessee for the purchase

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Russian-language Bibles. In a related item, the **Bible Society in Russia** has successfully completed its first major goodwill effort to the armed forces by distributing Bibles at the training headquarters of the KGB. More than 1,000 persons filled the auditorium of the Higher Training Headquarters in Orel, Russia, and "gratefully received the Word of God."

✠ PRIOR TO EDITORIAL REVISIONS, a Japanese translation of the words "The Protestant Episcopal Church" ended up as "The Assembly of Kicking Overseers."

✠ THE KANSAS CITY AREA'S sole Anglican music program has vanished from radio because a consultant decided it doesn't "fit the image the station needs to project." The syndicated "With Heart and Voice" program was pulled from Classical KXTR-FM as it was deemed to be "stuffy" and unappealing to a broad base of listeners.

✠ AT THE SEMINARIES: The Board Trustees of *General Seminary* has appointed a Search Committee to propose successor to the Very Rev James Fenhagen, who will retire as tenth Dean in August . . . More than one hundred people gathered to hear the Rt Rev John B. Coburn, former Dean of *Episcopal Divinity School*, present the first Jonathan Daniels Memorial Lectureship, named in honor an EDS student who was killed in 1965 while working in the civil rights movement in Alabama . . . The Most Rev Edmond Browning, Presiding Bishop, visited *Nashotah House* and preached at the Feast of St Matthias . . . Dr Robert Finster has joined the faculty of *Seabury Western* as Director of Music and Lecturer in Church Music . . . *Seminary of the Southwest* will present "The Gospel According to Willie Nelson" as part of its continuing education series . . . The Rev Dr Philip Turner, Dean of *Berkeley Yale*, said, "Competent, orthodox priests who can lead—that is our mission at Berkeley."

✠ AND, FINALLY: NOT SINCE BABYLON—A competition for architects to design the final transept and crossing for the Cathedral of St John the Divine in New York City has ended "successfully." It is to be a biosphere, complete with hanging garden one hundred feet above the chancel, illuminated by a glass ceiling with a rain forest on the transept floor.

✠ KEEP THE FAITH —Editor



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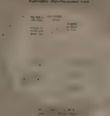
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➡ **THE DE KOVEN CENTER** and its ministry of retreats, quiet days and conferences, all on a serene campus on the shores of Lake Michigan. For a brochure of upcoming programs, write to 600 21st Street, Racine, WI 53403.

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➡ **THE LIVING PULPIT**, a wonderful new publication which seeks to facilitate ongoing dialogue among preachers and theologians, scholars and writers, while providing a wealth of resources (ideas, commentaries, Biblical interpretation). Membership dues are \$39 for the year to be remitted to Membership Services Department TLP, P. O. Box 300, Denville, NJ 07834.

➡ **THE "SPECIAL EXPORT EDITION"** of the humorous and opinionated newsletter of Trinity Parish Church, 533 Second Street, Natchitoches, LA 71457.

✠ Deaths ✠

✠ **THE RT REV ARTHUR RAYMOND MCKINSTRY**, 97, the Episcopal Church's oldest Bishop, from Christ Church, Greenville, Delaware.

✠ **THE VERY REV C. JULIAN BARTLETT**, 78, Dean of Grace Cathedral, San Francisco, from 1956-1976, where he helped establish the Cathedral School for Boys.

✠ **THE REV JOHN FRENCH**, 80, Rector of St Luke's Church, Ferndale, Michigan, for twenty-eight years until his retirement in 19

- ✠ THE REV JOHN ALAN TODD, 79, who served parishes in Texas and Arkansas.
- ✠ THE REV CHARLES H. BLAKESLEE, 72, Rector Emeritus of the Church of the Transfiguration, Evergreen, Colorado.
- ✠ BETTY LAMBERT WOOTEN, 93, exemplary Churchwoman and pillar of St John's Church, Helena, Arkansas.
- ✠ MARY SHERWOOD, widow of the Rt Rev Harold Sherwood, former Assistant Bishop of the Diocese of Gibraltar, from Canterbury Cathedral.
- ✠ IDA LOU STERRETT BARNDS, 87, widow of the former Suffragan Bishop of Dallas.

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Hillspeak

The Foland Library

BESIDE THE FRONT DOOR to the Big Barn at Hillspeak is a little sign written and posted by Hillspeak's founder:

If you see at Hillspeak something that should be done, or could be done, please remember that we have probably seen it too and that we are waiting only for more hands and backs, time and money to get it done. We ask your patience—and your indulgence for our lack of the same.

That little sign has probably been in place for a quarter-century or more. It was one of the first things to catch my eye when I came to Hillspeak in 1972. Although much progress has been made since it was posted, many things remain to be done.

Of SPEAK's five ministries of the printed word, the Episcopal Book Club, *The Anglican Digest*, Operation Pass Along and The Anglican Bookstore are firmly in place and in full operation. The hands, the backs, the time and, for the most part, the money are there to insure the viability of those four. The remaining ministry, the Howard Lane Foland Library, named in honor of the Father Founder, still has a long way to go to be the sort of facility we hope it will become.

Housed on the third level of the Barn, in what was once the hay loft, it is intended to be a research resource for scholars of the Church.

The Library, which currently has 4,986 titles catalogued, with others yet in cartons to be catalogued, has its own computer—separate from Martha III, the workhorse computer that keeps tabs on the Book Club, TAD, TAB, and Pass Along. With a user-friendly program, scholars may locate any of the thousands of books to be on the shelves in a

variety of ways. A do-it-yourself approach will allow researchers plenty of time and privacy so that one may work at one's own pace.

Presently two guest houses support the Library, although not reserved exclusively for Library patrons. They are modest but comfortable and are available on a first-reserved, first-available basis. Reservations are strongly recommended and may be made by calling (501) 253-9701 weekdays between 8 a.m. and 5 p.m. Central Time. There are also accommodations to fit any pocketbook or taste in Eureka Springs, and the Hillspeak staff will happily make reservations there upon request.

Contributions of money and books are always welcome. The first is needed to add more shelves to the Library and to fit out the Writers' Loft, the fourth level reading and study area.

Contributions for and inquiries about the Library should be addressed to The Resident Manager, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705.



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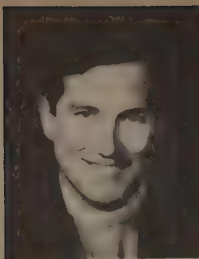
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God's Nearness

THE ISSUE AT QUESTION in the Bible is not God's existence, but His nearness. What was so shocking to the religious establishment of His day was not Jesus' proclamation of the kingdom, but His saying that the "kingdom of God is at hand" ...Had Jesus called God His Father in some mystical, highly personal way, He would have been no threat. But because He demonstrated that God was *here*, working through Him to heal, forgive, restore, judge, and redeem His people, they went wild. Similarly St Paul explained the reason for his opposition: Men and women are aware of the existence of God but have a basic desire to keep Him at arm's length. Hence they suppress the truth of His nearness [Romans 1:18], substituting for the real God gods that are kept at a convenient distance. Such gods never heal the lame, give sight to the blind, or forgive the guilty.

Isn't this the problem of thinking people today? Few really doubt the existence of God. It isn't necessary. What they do assume, however, is God's irrelevance. Pushed down into the recesses of people's private lives and tolerated as an expression of personal piety, God is allowed to "exist," but God is not permitted to be near and active as today's Lord of history and today's Savior of humankind.

—Peter Moore in *Disarming the Secular Gods*



A View from Abroad

AS YOU READ this 'Tract', I am studying in a room (cell?) in the former Augustinian monastery in Tübingen, Germany, now and since the Reformation a theological college famous for its commitment to the doctrine of Justification by Faith.

Yes, TAD's 'Tracts' writer has moved to Germany, with his wife Mary and children to arrive this summer. Under the sponsorship of our Bishop in South Carolina and with the blessing from the Archbishop of Canterbury, I have come to Tübingen to pursue the doctorate degree in theology.

Why do this, why move so far and ask the family to do the same? Why learn this complex language and become at age forty a student again? For two reasons. First, because the time-tested way forward for our Church is the way "backward", *ad fontes*, to our First Love. This is how the Anglican Reformers worked 450 years ago. I hope to go deep in the ancient wells, then bring home the results.

Second, Justification by Faith is technical language for the disclosure of a gracious God. It is what everyone I have ever known really wants: the God of the Lost Sheep, of the Prodigal Son, of publicans and sinners. I cannot shake this vision of God. It seems to me to hold the key to many issues we wrestle with year in and year out in the parish, the wider Church, and through our whole lives. The bridge between Original Sin (i.e., the human condition) and the work of Christ (i.e., the Cross and the Empty Tomb) is the doctrine of Justification. Please pray for our study here.

A handwritten signature in blue ink that reads "Paul Zahl".

The Rev Paul Zahl

P.S. I shall continue to write a 'Tract' for each issue of the *Digest*.
Auf Wiedersehen!

Transept Trivia

Eastertide is a time for singing! Match the songs below with their descriptions which follow.

EASTER HYMNS

- A. Hail thee, festival day!
- B. O sons and daughters, let us sing
- C. Welcome, happy morning
- D. Pascha nostrum
- E. The Exsultet
- F. The day of resurrection

1. _____ By rubric, this replaces the Venite during Easter week.
2. _____ A paraphrase of "Hail thee, Festival Day," the composer of its tune also penned "The Mikado."
3. _____ This is a loose translation by John Mason Neale of a Greek hymn sung at the lighting of the paschal candle at the Easter Vigil.
4. _____ One of the few parts of the liturgy listed as a deacon's prerogative.
5. _____ Dating from the sixth century, this hymn has stanzas for more than one feast day.
6. _____ One verse of this hymn is especially appropriate for the Second Sunday of Easter.

ANSWERS

1. D; 2. C; 3. F; 4. E; 5. A; 6. B.

—by The Rev Kenneth L. Fields



30 years ago in TAD . . . 1962

ENCORE !

From the Little Things Keep Me, O Lord

Keep me, O Lord,

from the little, the interfering, and the stupid;
from the infection of irritation and anger over nothings;
Deliver me, and keep me, O my Lord.

from all promptings to decry the person or work of others;
from scorn, sarcasm, petty spite, and whisperings behind the back;
from the dishonest honesty of frankness meant to hurt;
Deliver me, and keep me, O my Lord.

from hasty judgments, biased judgments, cruel judgments,
and all pleasure in them;
from resentment over disapproval or reproof, whether just or unjust;
Deliver me, and keep me, O my Lord.

from all imposition of my own fads and interests upon my
acquaintance;
from burdening and boring others with my own anxieties and ailments;
from self-justification, self-excusing, and complacency;
Deliver me, and keep me, O my Lord.

—The Very Rev Eric Milner-White



PREVIEW

A glimpse of our Pentecost issue which, God willing, will be in the hands of our readers by the Feast of the Ascension.

- Pentecost and the Decade of Evangelism

- Over-Eucharitized?
—Dr Louis Weil

- Anglican Heritage:
SS Peter and Paul,
Olney, England

- Note to Extremists:
There *Is* a Center!

- The New Paradigm:
Decentralization

- New Feature: *The Story
Behind the Hymn*

- TAD Visits Grace Church,
Colorado Springs

- Teenagers' Questions about God



IN 1859, WHEN THE CONSTRUCTION of the second building of Christ Church in Houston was underway, a cattleman driving his herd of Texas Longhorn steers past the church site at Texas Avenue stopped to ask one of the workmen what he was doing. When he was told that a church was being built, the cattleman roped a steer from his herd and presented the animal as his contribution to the church. In remembrance of the gift, since 1941 the Episcopal Diocese of Texas has included the horns of a Texas Longhorn on its official seal.

—Mrs S. William Aitken via *Texas Highways*



ARCHBISHOP'S

Raised from Death

V
I
C
E



THE ANCIENT EASTER GREETING puts it in a nutshell: "The Lord is risen"; "He is risen indeed." Without the fact of the resurrection, the cross would have been an unmitigated disaster. If Christ did not rise from death, then the Christian faith is vain and Jesus becomes one more might-have-been.

The resurrection stories stress the importance of witnesses. The disciples saw an empty tomb, a stone rolled aside, graveclothes. They also met Jesus—in an upper room, by the lakeside, on the road, in a garden. The narratives do not seem to make any distinction between the two sets of experiences. The resurrection is presented as a fact, as something which happened, independently of anyone's inner feelings. Does this mean the tomb was empty? No one supposed that an empty tomb proved the resurrection, of course. And "resurrection" involves more than a dead body come back to life. But matter still matters. "Resurrection" in a New Testament sense will not allow the bones of Jesus to be in the tomb at the same time as the disciples were experiencing the "resurrection appearances".

In fact, you can see the Gospel writers struggling with this problem. They are sure that they have met the same Jesus whom they knew before His death. He is not a ghost, His body bears the marks of crucifixion, He even eats broiled fish and cooks breakfast. But they are equally sure that He is not just the same Jesus, a kind of super-Lazarus.

me back to life but doomed to die again in time. Sometimes they are not able to recognize Him until the penny drops; He stands in their midst although the doors have been locked. We are meant to include that Jesus has passed beyond death into another kind of existence in which His Body has been transformed.

The Resurrection has something to say, therefore, about the past, the present, and the future.

Looking back, the resurrection set the seal on the ministry of Jesus. His resurrection was given an authoritative interpretation. People might ask, "Did He teach the truth? Was He who He said He was?" The Resurrection answered the questions with a resounding 'yes'. Above everything else it forced the inquirer to make sense of a death which otherwise was no more than another Roman execution.

The resurrection effects the present also, because the Christ who rose is still alive today. Christians are risen with Christ. Many of the resurrection stories have a meaning for now as well as for then. Of course, they are about the first disciples. But they are also about Christians today, who can still walk with Christ on the road to Emmaus, know Him in the breaking of bread, be addressed in their grief (as Mary was), in their doubt (like Thomas), or their remorse (like Peter by the lakeside). The Resurrection is the guarantee that nothing can separate us from His presence.

And the resurrection looks on into the future, as Paul shows in his idea of "first-fruits". Jesus is the first of a great harvest. Because Jesus conquered death, everyone in Christ will be made alive. This truth underpinned St Paul's life work. No one could say to him, "Life is pointless. We are all doomed to die. Whatever you do will be lost and utterly forgotten." St Peter would have retorted that because Jesus Christ has risen, and because Christians would one day rise, nothing was "in the Lord" could ever be in vain.

+ George Cantuar

The Most Reverend George Carey
Archbishop of Canterbury

